

# RECORDER & TELEGRAPH.

NATHANIEL WILLIS AND GERARD HALLOCK, EDITORS AND PROPRIETORS—CONGRESS-STREET, BOSTON, MASS.

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## RELIGIOUS.

Our readers will recollect the communication in our issue [bottom of 4th col. 2d page] relative to the extracts which have been copied into two or three successive numbers of the Register, from Mr. Colman's "Notes." The article given below, if admitted into the same publication, would have so neutralized the effect of the "Notes," that it was thought best to refuse it an insertion.

To the Editor of the *Christian Register*.

Fair and temperate discussion of religious subjects is always admissible, and when conducted with ability, beneficial. The controversy which has long existed between Unitarians and the Orthodox, is unquestionably one of great importance. Indeed, no one who has any regard for religious truth, or for the present and future welfare of men, can be indifferent to it.

In the two last numbers of the Register, you have published a considerable part of the extracts contained in the "Notes," the 2d edition of Mr. Colman's *Dedicatory Sermon*, which you call "Calvinism Unveiled."

These quotations you remark were made by Mr. Colman to show that he had not mis-stated the tenets of Calvinism in his sermon, and you add that you know not how any one, after reading the extracts which you have given, "can continue to assert that Mr. Colman's sermon is not injurious to Calvinism."

You are doubtless aware that these extracts have been publicly examined in a "Reply," and, as many think, *proved* to contain no such exhibition of Calvinism as Mr. Colman has given in his sermon. It is also known that Mr. C. has been publicly called upon to show the agreement between these extracts and the *objections* to his sermon, if he can; and he was reminded that what is wanted in this, as in most other cases, is not assertion, but argument. This call has hitherto remained unanswered.

As the extracts are republished in your paper in vindication of the allegations of the sermon, you are respectfully requested to republish the following extract from the "Reply" to Mr. Colman's "Notes," relating to several doctrines, said by him to belong essentially and exclusively to Calvinists. It would also afford satisfaction, and might contribute to enlighten the public mind, if either yourself, or some of our correspondents, should show by what principle of reasoning, doctrines are said to be necessarily and exclusively to Calvinists, which have been warmly defended, or passed, by some of the most distinguished divines,—and furthermore, wherein that consistency consists, which is so confidently asserted, between the statements objected to by Mr. Colman's Sermon and the extracts he has given from Calvinistic writers.

At least, an inquiry will gratify the wishes, and attract the early and prompt attention of a sincere friend to fair and liberal discussion.

EXTRACT FROM THE REPLY TO MR. COLMAN'S NOTES.

Mr. Colman should have understood, that the weapon which he employs, is often not dangerous to him who wields it, than to others. We appeal, in this case, to no doubt, but to a man who is esteemed an apostle of modern Unitarianism in Europe, and whose disciples are becoming both numerous and bold in this country. At least, it is assumed that Mr. C. will not dispute this, when we say that the man to whom we refer, is one other than the "distinguished reformer."

Dr. Priestly. We shall now see what Unitarians, as well as Calvinists, can say on such subjects as Divine decrees, the agency of God in producing sin, and Divine efficiency generally. Two of Mr. Colman's most obvious divisions of extracts, relate to these subjects, and are placed under titles, one of which was expressed. "God himself caused Adam to fall, and designed him for that purpose."

Admitting, then, the fall of Adam to be a fact, the reader will find no more difficulty in giving the following passage of Dr. Priestly to that, than to any other event.

This being admitted, (viz. the determination of God by motives,) there will be a necessary connection between all things past, present, and to come, in so far as proper cause and effect, as much in the moral world, as in the natural world; so that, however severe the bulk of mankind may be apprehended, or staggered by it, according to the established laws of nature, no event could have been otherwise than it has been, is, or is to be, and therefore things past, present, and to come, are precisely what the author of nature really intended them to be, and has made provision for." Illustrations of p. 125.

Indeed, many of the most zealous advocates for the doctrine of philosophical liberty, aware of its inconsistency with the doctrine of divine predestination, have not scrupled to give up the latter altogether."

We might multiply these passages to twenty pages, but we presume there are none of our readers, who do not feel convinced, that had Mr. Colman been disposed, he might have quoted Dr. Priestly, with as much propriety as Dr. Emmons, or any otherman on the subject of Divine decrees and efficiency. We cannot forbear, however, giving a few sentences more, for the sake of showing how clear and decisive certain scriptures appear to some Unitarians, in proof of the doctrine, which are so incomprehensible to others among them. Dr. P., has given nearly twenty pages of extracts from scripture, and comments upon them; in which he attempts to prove, that the Bible ascribes "the good actions and designs of men" to God; that such men are represented by the sacred writers as "the farthest in the world from having the least idea of their having any merit or claim upon God in consequence of their good works;" & that both the present & the future destination of men "to happiness or misery, here or hereafter, is generally spoken of as fixed and ordained of God," as well as the "evil actions of men" which imply "bad dispositions," and are the causes of present and future punishment. Among the passages referred to, in proof of these declarations, we notice the same which Dr. Emmons, and other writers have quoted. Particularly, says Dr. P., "the manner in which God is said to have hardened the heart of Pharaoh, for which, however, he was justly punished, in very express, and frequently repeated, in the course of the history. Speaking of the crucifixion of Christ, he says; "we know of no act of more atrocious wickedness, or one for which a more just & severe punishment was inflicted than the death of Christ, and yet it is always spoken of as most expressly decreed and ordained by God.... It is thus spoken of in the Book of Acts, ii. 23. 'Him being delivered by the determinate council and foreknowledge of God, ye have taken & with wicked hands have crucified and slain.' And again, 27, 28. 'Of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together; for to do whatsoever thy hand and thy council determined before to be done.' In other passages which we might

quote, were it not for exhausting the patience of the reader, Dr. P. argues that the ideas of God and his government which have now been given, are exceedingly favorable to *destitution*, and to every Christian virtue, and he does not scruple to say, that it is owing to the connexion which exists between such doctrines and Calvinism, that those who believe in the latter are distinguished for their piety, and saved from the ill effects of a system otherwise "gloomy" and "unfavorable to piety."

Singular contrariety of opinion this, between two Unitarians, respecting the Calvinistic system! That which Mr. Colman regards as one of its most odious and dreadful features, is, with Dr. Priestly, the very thing which saves it from producing a bad effect upon the minds of those who believe it!

Referring to a passage, in some remarks of Dr. Price, against *Necessity*, Dr. Priestly says,

"It certainly sounds harsh to vulgar ears, to say, that in all those crimes that men charge themselves with and reproach themselves for, God is the agent; and that, in such cases, they are in reality no more agents, than a sword is an agent when employed to commit murder." It does require strength of mind not to startle at such a conclusion; but then it requires nothing but strength of mind, i. e. such a view of things as shall carry us beyond first and fallacious appearances." Cor. between Dr. Priestly, and Dr. Price, p. 161.

It is surprising to hear a Unitarian accuse President Edwards of a want of courage, in his speculations on this subject, and to complain that he has not gone far enough, in making God the author of sin; yet such is the fact with Dr. Priestly. Mr. Edwards contends, that God is not the proper *actor* or *author* of sin, by a *positive agency*, or efficiency, but that, "sin arises from his withholding his action and energy;" and he illustrates his meaning by saying, that "though the absence of the sun is the cause of darkness, it would be improper to call the sun the *source of darkness*, as it is of light." Dr. Priestly admits that "Mr. Edwards has many valuable remarks on this subject, and, upon the whole, has satisfactorily answered the objection to the doctrine of necessity, which arises from the consideration of God being the author of sin," but thinks "that he was not willing to encounter the difficulty in its greatest strength." He then adds,

"But if there be any foundation for the doctrine of necessity, i. e. if all events arise from preceding situations, and the original situations of all things, together with the laws by which all changes of situation take place, were fixed by the Divine Being, there can be no difference whatever with respect to his causation of one thing more than another. And even whatever takes place, in consequence of his withholding his special and extraordinary influence, is as much agreeable to his will, as what comes to pass in consequence of the general laws of nature." Illustrations of Phil. Nec. p. 123.

It is difficult to persuade some Unitarians, that the same objections lie against God's certain foreknowledge of all events as against his determining all events. The controversy of Dr. Woods with Dr. Ware, abundantly proves this. Let us see what Dr. Priestly thought on this subject.

"If any person, notwithstanding this representation, should be alarmed at the idea of God's being the proper cause of all evil, natural and moral, he should consider, that upon any scheme, that admits of the divine preexistence, the same consequences follow; for still, God is supposed to foresee and permit what it was in his power to have prevented, which is the very same thing as willing and directly causing it. I certainly know that my child, if left to his liberty, will fall into a river, and be drowned, and I do not restrain him, I certainly mean that he should be drowned; and my conduct cannot admit of any other construction."

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"I cannot, as a necessarian, hate any man; because I consider him as being in all respects just what God has made him to be, and also as doing, with respect to me, nothing but what he was expressly designed, & appointed to; God being the *only cause*, and men nothing more than the instruments in his hands to execute his pleasure." p. 111.

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## SUCCESS OF SABBATH SCHOOLS.

[Continued from our last.]

NEW-YORK FEMALE UNION.

This Union contains 38 schools, 328 teachers, and 3052 scholars.

"Two of our scholars," says the report of school No. 4, "have left us for Hayti. On presenting one of them with a Bible and some tracts, she requested the superintendent to give her a certificate of her character, remarking that it might be of great value to her on her arrival, as she intended, should her life be spared, to open a school for those who are still in ignorance. May the Lord protect her, and make her instrumental of doing much good."

From the report of No. 9, we have the following interesting fact: "One of our scholars, we have reason to believe, has lately been transplanted into the Paradise above. She was a young coloured woman, as notorious for her wickedness, as she was previous to her death for her contrition of heart and faith in the Friend of sinners. Her attendance at the school was irregular: she was frequently sought out by her faithful teacher, and after being seriously admonished and warned of her danger, was again restored to the school, until her course of sinning led her beyond our reach. She was condemned to the state prison. While there, though deprived of all the privileges and advantages of the Sabbath-school, the instructions which she had there received, and which the power of sin had not been able to efface from her memory, were applied by the Spirit of God to her heart: she was thereby convinced of sin, and led as a condemned sinner, in the fullest sense, to the throne of sovereign mercy. Nor did she plead in vain: the Lord answered by His Holy Spirit to the joy of her soul, 'Daughter, be of good cheer, thy sins are forgiven thee.' She was dismissed from the prison in a deep decline. Immediately on regaining her liberty, she sent for her teacher, informed her what the Lord had done for her soul through the instrumentality of her instructions, asked her forgiveness for her inattention, and thanked her most gratefully for all the pains she had taken to rescue her from a course of sin. She died shortly after, but left a pleasing testimony that her soul had entered into rest, although her body suffered 'the wages of sin which is death.'

In school No. 23, two teachers and four scholars, having professed to have experienced a change of heart and faith in the Lord Jesus Christ, have been received into the communion of the church. A coloured woman, about fifty years of age, who, when she entered the school, could only spell, now reads the Bible well, and has committed several chapters to memory; and what is more encouraging, she is anxiously inquiring what she shall do to be saved.

NEW-JERSEY SABBATH SCHOOLS.

One Manager, four of the teachers in the male, and two of the teachers and two of the scholars in the female department of the Baptist School at Salem, have, through grace, cherished a hope in the Redeemer, and made public profession of religion. Our humble, cordial thanks, are due to the God of all grace, for the past displays of infinite mercy and power, and for the evidences that several more of the scholars, and others concerned in the school, are sharers in the present blessed revival in the congregation.

In the Presbyterian school of the same town, one teacher and two scholars have made a profession of religion.

At Somerville, about one hundred young persons have united to the church, who, after considerable investigation, it is concluded, have all in some way or other been connected with the Sabbath schools of the congregation, either as teachers or as scholars. About 30 persons of colour also have made a profession of religion, who were taught in some of the Sabbath schools. In both these classes there have been most interesting and decided cases of conversion.

We are convinced, that the blessed effects of Sunday school instruction in this congregation, are at present incalculable. Eternity only can disclose them. We have no doubt, that the knowledge thus imparted and received, was a great means in the hand of the Lord of enlightening society generally, and preparing the way for that great revival of religion which took place in 1822, when above 200 persons were added to the church. Several of these have since died in the faith, and some triumphing in the hope of a blessed immortality.

In Orange, Essex county, two teachers have made a public profession of religion. One of these was previously a scholar.

The congregation of Orange, and almost all the churches in this county, are now experiencing great and precious revivals of religion, which have extended into every part of our congregation, and our Sabbath schools share in the blessed work. The religious attention in the schools has been so recent, that we are unable to give a correct statement. It becomes us to rejoice with trembling. The teachers and conductors see such evident marks of the Divine favour towards the schools, that they feel encouraged to proceed in their labours with renewed zeal and perseverance. Seven or eight of the teachers are anxious about their religious interests, and it is hoped that many more will yet be the subject of the work. Several of the scholars are anxious about their salvation, and the scholars generally, when addressed, will listen attentively and be affected.

In Newark, the schools at present contain 350 scholars; instructed by 77 teachers and assistants, under the care of a superintendent and an assistant to each department. There are 117 white and 15 black male scholars, taught by 25 teachers, 21 of whom are hopefully pious; 15 of which number have entertained the hope of an interest in Christ within the last six months. In the female department there are 163 white and 30 coloured learners, under the care of 30 regular teachers and 22 assistants. Twenty-seven of the teachers and three assistants, are professed followers of the Lamb. Seven teachers, three assistants, sixteen white and four coloured scholars, have become hopefully pious within the last six months. Some of them have received comfort while in school attending to their lessons; many more appear to be anxious about their soul's concern. In fact a deep solemnity appears to pervade the whole school.

SABBATH SCHOOLS IN PENNSYLVANIA.

**Delaware County.** The teachers in school No. 1, were professors of religion before they took charge of the classes. Several of them were scholars in this school. Seven scholars only, since their connection with the school, have made a profession of religion, as a family connected with this school there were two children, a brother and sister, who were learners three years ago; each of them gave evidence of having experienced a saving change by *Diecis grace*, were admitted to full communion with the church, and have since taught in the school. Another of the children in this family, who was a promising little girl, and a scholar with us, left a testimony that Sabbath school learning was sanctified to her precious soul. Her death, (which followed the conversion of her brother and sister,) and other afflictions, subsequent to the good work commenced in their children, has been instrumental, we believe, in the awakening of both the parents, and bringing them out to hear the gospel.—

This led the way to have it preached occasionally in their own house, when an aged grandmother is brought under a work of conviction also. The father, mother, and grandmother, have all come forward, and ranked themselves on the Lord's side; and whereas in the day of sickness and calamity, it was the son and the brother, that was called on to kneel down, and pray at the bedside of an afflicted father, who then requested that his son might in like manner, assist in prayer, and offer supplications for his dying sister, acknowledging his sin in the neglect of this duty, &c. now, that father worships God in his own family, and appears interested at heart for the welfare of Sabbath schools, and the Redeemer's cause on earth. There were but two cases of a public profession, as connected with the school in the past year; one of them a boy from the Bible-class, and the other one is the mother of two girls, belonging to the female Bible-class. Many of the children have been seen to weep and lament a solemn

attention, while talking to them, about their fallen nature and wicked hearts, and telling them of Him who died to save them.

In school No. 2, eight scholars have professed religion.

We trust, says the report of school No. 3, that some good has been done in the awakening, and we hope the conversion, of a superintendent of the school during the last year. His convictions of sin were deep and pungent, and continued for several weeks.—But he has since found peace in believing. He has not yet made a public profession.

The superintendent has been in the habit of reading in school any striking account of Sabbath schools, and children belonging to them, as recorded in religious papers and magazines; four of which publications they subscribe for:—and since a *review* of religion in the Rockland church last fall, they have appointed as teachers some youths who had become hopeful subjects of grace.

An African scholar in the Bible-class, who it appears was a very attentive learner, was made an instrument of arousing the slumbering conscience of his teacher in this school last summer, while raising inquiries on what he read. That teacher and scholar found the Lord.

In Pittsburgh, 30 teachers and nearly the same number of scholars have, since their connexion with the schools, (seven in number) made a public profession of religion.

The school in Pipetown has exhibited some pleasing proof of its usefulness, having already been instrumental in calling sinners to repentance. A teacher in this school is now praising God that he ever came under the roof of a Sabbath school: he has been for some months an acceptable member of the Methodist society, and gives pleasing evidence of a renewed heart.

The Report of the Wayne county Sabbath School Society states, that 4 teachers and 19 scholars have made a public profession of religion, and that the schools have manifestly produced a reform in the habits and conduct of the scholars generally, and in some instances in the parents also.

**SABBATH SCHOOLS IN VIRGINIA.** The Report of the Sabbath School Union of Loudon county says,—

Since the last report, Mary Jane Dowling, only daughter of Mrs. Catharine Dowling, a scholar, and subsequently a teacher in the Methodist Sabbath school in this place, has died. She was eminently qualified for the duties of a teacher by her education, her virtues, her habits and piety. A little before her death she called to the bedside her only brother, and presenting him with a Testament said, my dear brother, this Testament is all I have to give you; receive it for my sake; it has been my guide and instructor, and given to me the sweetest consolations. I have no doubt on my mind. I die resigned and happy in the promises of my Redeemer.

Five or six children of the Williamsburg Sunday School have been called to the world of spirits since its formation. One little boy, about 5 years old, said to his mother while he was sick, "I do not wish any body to come to see me;" and she observing he was frequently whispering to himself, drew near him, and listening attentively, heard him repeat the Lord's prayer.

Another boy, about 8 years of age, was obliged to leave us, his parents removing to the country; his mother says, "He would retire to the garret to pray, after he left you, and would frequently speak of the Sunday school, and wish he could attend it again." He was a sweet, interesting child, who was attentive to his lessons, and came every Sabbath to school.

A lovely little girl died, who was one of our constant scholars, and though only ten years old, was occasionally made an assistant teacher. She delighted in the school and in all religious meetings; she was the daughter of one of our first families, whose parents attended the Sabbath school. During the whole time of her illness, her little soul exulted in the hope of heaven, and her infant tongue was almost constantly chanting her Redeemer's praises. Even in the most agonizing pains she would sing hymns, and call to those around her, "Sing on—sing on;" and in the dead of the night still heard her sweet voice was heard. And when she was not singing, she would talk of heaven, and of her Saviour, and of God; and beg her friends, "Do not weep for me, my Saviour will receive me."

The Report of the Lewisburg Sabbath School Union says, There is at present a candidate for the ministry in our Presbytery, (Lexington Presbytery, Va.) who has given his conversion to our school: and it is a remarkable fact, that since our school went into operation, (1816) but one of our scholars has died, a lad of 17, who had commenced the languages with a view to the ministry; he died in the faith. At the time of his death he was a teacher. We have a scholar now reading Greek, who is looking forward with expectation to enter the vineyard of the Lord. A few years ago one of the teachers was called upon to visit a sick scholar.

"Ah!" said she, "I have wickedly persecuted you and the Sunday school; but it was of the Devil, for I am now convinced Sunday Schools are the work of God; and will you pray for me that this sin may be forgiven?"

The report of the Norfolk Union School, in giving an account of their condition, says: "Two of our teachers have professed religion since they joined the school, and eight of the scholars. We feel assured that the influence of the school has been of inestimable advantage both to the children and their parents. Many have been led to the house of God, who have never been there before. We have seen the good effects of our instructions, particularly in the life and death of one pupil. In her last moments she blessed the Sabbath school as the means of bringing her to a knowledge of salvation, and felt that she could read her life clear to glory."

From the report of the Norfolk Baptist School, we extract the following:—There are not wanting instances of those who have attested by an open profession, the spiritual benefits they derived from their connexion with the Sabbath school. Four of the teachers were baptized at one time, and several others engaged in the same work have been added to the church. Of the scholars we can number several as the fruit of Sabbath instructions, who have joined the Christian standard. Only a few weeks have elapsed since the disease of a young woman, who was convinced of the necessity of redeeming mercy while attending this school.—

After being received among the followers of Christ, she evidenced by her consistent and pious deportment that she was a subject of evangelical repentance and faith: and in the hour of trial she committed her spirit to Him on whom she had believed, in the joyful expectation of eternal happiness."

The American Sunday School Union have now under appointment fifteen Sabbath School missionaries.

## CAUSE OF SEAMEN.

## AN AGED SAILOR CONVERTED.

An old sailor, who was very ragged, and whose white head spoke the lapse of many years, was leaning against a post in conversation with another sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer meeting. His companion after hearing the nature of the invitation, said, "Thomas, go in!—Come! come! man!"—He went into the meeting; it won't hurt you." "Puh! man!" cried the old seaman, "I should not know what to do with myself. I never go to church or prayer meeting; besides I am too old. I am upwards of seventy, and am very wicked, and I have always been so; it is too late for me to begin; it is of no use: all is over with me;—I must go to the devil." After a moment's pause, the member looking with pity upon the old veteran, whose hard, weather-beaten face bore proof of seeing much service, answered—"You are the very man the prayer meeting is held for." "How so?" (with much surprise.) "Because Jesus Christ came into the world to save the chief of sinners." "When young, I suppose," said the friend, "you were tempted to think it would be time enough to be righteous when you come to be old." "Ah! that I did."

"Now you are old you say it is too late. Listen no longer to these suggestions; come with me, no time is to be lost, for Jesus is waiting to save you, poor sinner, or he would have sent you to that place where he exclaimed—'wretched man! through your negligence I am damned!' And then soon after expired."

His companion then said, "Thomas go to the prayer meeting. You have need, at your time of life, to prepare to die." He attended the prayer meeting, and has been seen there on almost all occasions. About a fortnight after, he was asked, "Well, my aged friend, do you think you are too much in years to be saved; too old in sin for the blood of Christ to cleanse you?" "No, sir," said he, "bless God, I do feel a blessed hope, which I would not give up for worlds; a hope which encourages me to think that God will be merciful to me, and pardon me, old sinner as I am."

—*Mar. Mag.*

## For the Recorder &amp; Telegraph.

## THE CLAIMS OF SEAMEN.

Paul said in one of his Epistles; "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise."

The same kind of obligation is acknowledged by a portion of Christians and Christian ministers of the present day.—Some there are who feel themselves debtors to Seamen in the sense intimated by Paul, and are benevolently, joyfully, and with good success, discharging these obligations.

The following thoughts of a worthy Naval Officer in the United States' service, (handled me a few days since) are well calculated to stimulate Christians to care more and do more for Seamen:

"When our Lord, among his last personal instructions to man, said, 'Go into all the world and preach the gospel to every creature'—

"*I am with you always, even unto the end of the world,*"—he evidently meant to include that element on which it had pleased him to work some signal miracles. It is there, that his presence is now often manifested in majesty and in mercy. He who rides upon the whirlwind, directs the storm, delights to speak in the still small voice of 'peace.'

"Let those then who bear his name, in imitation of their Master, stretch out their hands to poor sailors, to rescue them from a ruin more dreadful than the threatenings of the angry surge. Glad tidings of salvation offered to them, would be a portion of them that are joyfully accepted; and we may hope that our Divine Lord will bless the sacred enterprise, and render fruitful such labours of Christian love."

## RELIGIOUS MISCELLANY.

## PRINCE MORO.

"The following paper," says the Christian Advocate, "was put into our hands by a friend, who received it from a friend in Fayetteville in North-Carolina, by whom it was drawn up." Such cases we believe are not uncommon. We have heard of several instances of learned Mahomedans among the slaves in the southern states, who were probably princes or priests in their native country.

About the year 1808, a South-Carolina rice planter purchased and sent to his plantation a gang of slaves, among whom was a man of a slender frame and delicate constitution, who was not able to labor in the field, or had not the disposition to do so. His health failing, he was considered of no value and disregarded. At length he strolled off, and wandering from plantation to plantation, reached Fayetteville, was taken up as a runaway and put in jail, where he remained some time. As no one claimed him, and he appeared of no value, the jail was thrown open, that he might run away; but he had no disposition to make his escape. The boys amused themselves with his good nature, playful behavior, and fitted up a temporary desk, made of a flour barrel, on which he wrote in a masterly hand, writing from right to left, in what was to them an unknown language. He was also noticed by some gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail.

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Within a few weeks past, seven or eight persons have expressed their hopes of a recent change of heart; also, the former hopes of a few others have been revived. I do not mean that there is any thing like a revival of religion, but there are a few serious inquiring souls. One fact deserves notice. Five persons in one family, who belonged to no religious society, have recently given evidence of a change of heart. A part of them have already united with this church, and the rest will do so soon.—*N. Y. Observer.*

## REVIVAL IN CRAWFORD COUNTY, PA.

A revival of religion has taken place on the waters of the Big Koneyau, in Crawford county. This is a region where not a few were to be found either embracing error or lightly esteeming the Rock of salvation.

Some of these are known to have assembled at a certain distillery on the Sabbath, to spend that sacred day in drinking, carousing and gambling!! Some of these have been brought to reflect on the folly and madness of their career, and that temple of Satan, to which they were devoted, is now deserted.

It is a remarkable fact, that in the well settled vale of the Big Koneyau, from the line of Erie county for five miles, there is not a family, in which there are not some rejoicing in hope, under conviction, or unusually thoughtful; and every house in this extent, is literally a house of prayer.

It is scarcely three months since the heavenly shower began. More than 20 are the hopeful subjects of renewing grace, and the anxious inquiry of what must we do to be saved? still prevails.

How much influence, under the Great Head of the church, a prosperous Sabbath School established in this place, last year, may have had in leading to this happy excitement, cannot be ascertained; yet it is worthy of special notice, that scarcely an individual of this school (numbered 48 in the Crawford County Sunday School Union; and consisting of more than thirty pupils) is unconcerned for the welfare of his soul. All, in a manner, are daily and with deep interest reading the religious Tracts and Testaments they have obtained for their Sabbath School exertions, and attending conferences and prayer meetings, from the earnest desire to participate in that salvation, which is freely offered to the humble, contrite and broken hearted. Eight of these pupils, two of whom, one at the age of thirteen years, and the other at twelve, were the most distinguished for their acquirements, induce the heart cheering hope that they have commenced the everlasting kingdom.

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## PERSECUTION OF MISSIONARIES.

Our readers will recollect the destruction, by a mob, of the Methodist Chapel in the British Island of Barbadoes (W. Indies) in October 1823. They will also record the cruel imprisonment, and death in prison, of Rev. Mr. SMITH, Missionary at Demerara. In the sufferings which the latter gentleman sustained, he was telephoned, as much as could safely be done, by Rev. Mr. Austin, a clergyman of the Church of England in the same island. The following, from the Daily Advertiser, is a sketch of a recent debate on the subject in the House of Commons. We have read several of the speeches; and they expose a malignity in the minds of the Barbadians, and an unrestrained violence of conduct, which has rarely been equalled.

Mr. Buxton closed a long speech by moving an adjournment, praying that the church might be rebuilt at the expense of the colony of Barbadoes, and that measures should be taken to prevent such outrages in future. Mr. Canning, in reply strongly censured the conduct of the people of Barbadoes, but moved an amendment of the address, so as merely to declare the amendment and indignation of the House at the scandalous and daring violation of the law, in the destruction of the Methodist Chapel, and their satisfaction at the instructions sent by the government to prevent the recurrence of such outrages, and to assure his Majesty that the House will afford him every assistance which may be required to secure ample protection, and religious toleration, to all his Majesty's subjects in that part of his dominions. Mr. Canning said that there were in the annals of England but two instances of penal infliction upon a large community for the acts of individuals—the Porteau Mob, and the Boston Port Bill, the latter a most inauspicious precedent, and one which he was sure the House would not be very willing to follow." The address with Mr. Canning's amendment was adopted. Mr. Buxton, in the close of the debate, said, "his charge had been met, not by apology, or expostion, or defence, but by admission of the facts and a partial exaggeration of his charges. He was, however, glad that the discussion had taken place; he was sure it would do much service. He rejoiced at the many sentiments uttered by the Right Hon. Secretary for Foreign Affairs; it would teach the West Indians to be more moderate in their future measures—they had no few triumphs over justice and humanity—the missionary SMITH was mouldering in his grave—a branded traitor—the missionary SHREWSBURY was an exile—and the noble minded AUSTIN, who vainly attempted to stem the torrent of prejudice, had lost his golden hopes of church preferment, and was at that moment a stipendiary curate in an insignificant village. He wished it to be distinctly understood, that it was his firm and unalterable resolution to devote all his life and his efforts to advocate the cause of the slaves; and that he would persist in that course, in spite of opposition, unpopularity, obloquy, or falsehood." (Cheers.)

## BIBLE SOCIETIES.

We are glad to observe a communication in the last Christian Register, disapproving of the course of remark adopted by a Correspondent of the same paper, the preceding week, relative to the Am. Bible Society. Correction.—We would remark also, that, owing to a part of the receipts being footed separately from the rest in the Report, we fell into a mistake last week, relative to the amount of donations and subscriptions to the Massachusetts Bible Society. What we mentioned, included only the donations, and collection after the annual sermon. There were also collected from subscribers of different denominations, \$580 60. So far as this alters the case, we cheerfully acknowledge it. To state the income from the sale of Bibles and from stock, would have been irrelevant to our purpose. The whole amount of receipts of every description, was \$1,619, 66. [The statement which we find was made in a former paper, representing them to have been \$1,790, was therefore not entirely correct.]

When the Delegates of the American Bible Society are at Worcester, a meeting of the friends to the object was called, and Addresses were made by the Delegates, and by S. V. S. WILDER, Esq. after which a handsome collection was taken up. Before the gentlemen left town, more than \$600 had been contributed.

In Williamson, N. Y. out of 1056 readers, 677 have been found desitute of the Bible. Eight neighborhoods in the Highlands of Rockland and Orange, contain 423 families, of which 212 have been found equally destitute.

## RELIGIOUS SUMMARY.

The Diocletian of the Republic of Paraguay, of which country very little comparatively is known, as strangers are not suffered to enter, nor inhabitants to leave it, has recently suppressed all Convents, and Houses of Religious Orders, on the ground of their being "neither necessary nor useful."

A correspondent of the Christian Secretary, states, that the bequest of \$100, made by Wm. Woodbridge, Esq. to the Baptist Church in Stonington Borough, was accompanied with a recommendation that they take away close communion.

A Society has recently been organized in Providence, N. L. entitled "The Baptist Convention of the State of N. L. for the vicinity, for missionary & education purposes."

The receipts of the United Foreign Missionary Society, during the month of July, amounted to \$1254.

Into the treasury of the Baptist Education Society of New York State, were paid, during the year ending 1st Inst., \$3,335.

The Baptist Literary and Theological Seminary at Hamilton, under the Society's patronage, contained, at the commencement of the above period, 31 members, 27 of whom were beneficiaries. Nineteen have since been added.

At a respectable meeting of gentlemen in Springfield, Mass. on the 11th inst. it was resolved "That it is expedient to form a society in Hampden county, auxiliary to the American Colonization Society."

The Council which recommended that the connexion between Dr. Jarvis and his people should be dissolved, annexed also the following—"that they pay him the sum of five thousand dollars, half in one year, and the other half in two years, in full discharge of their engagements with him."

Rev. SERENO E. DWIGHT, of Park-Street Church, arrived at New-York, from Europe, last Friday evening—is now in New-Haven—and will be here in the course of next week.

## ORDINATION OF MISSIONARIES.

Yesterday, at 11 o'clock, Mr. SAMUEL AUSTIN WORCESTER and Mr. ELNATHAN GRIDLEY were ordained in Park-Street Church, as Missionaries to the Heathen. Proceedings of Council read and First Prayer offered, by Rev. Mr. Fay, of Charlestown—Second by Rev. Leonard Worcester, of Peacham, Vt.—from Rom. i. 14, 15. *I am debtor both to the Greeks and to the Barbarians, &c.*—Consecrating Prayer by Rev. Mr. Dana, of Marblehead—Charge by Rev. Mr. Bardwell, of Holden—Concluding Prayer by Rev. Mr. Green, of this city.

On Wednesday, the 17th inst. the Rev. LYMAN STRONG was ordained to the pastoral charge of the Congregational Church and Society of Hebron, Ct.

The Rev. SAMUEL M. WHELEY was installed over the Presbyterian Church and Society in Saratoga Springs, on Thursday, last week.

Pernambuco is quite in the N. E. part of Brazil,

while the Banda Oriental lies in the Southern extreme

of the Emperor's dominions. Of course, this new trou-

ble is over and above what has before been mentioned.

## EVENING MEDITATIONS.

Taking a walk to South Boston last evening alone, I was more than usually interested in beholding the beautiful sky, lighted up by its thousand suns, yet so distant as to be almost lost in the immensity of space. I was led to exclaim with the Psalmist of old, When I consider thy heavens, the work of thy fingers, and the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him!—From such a contemplation my thoughts naturally wandered to those brighter and more exalted scenes which open on the Christian's view, when he drops this load of clay, and is freed from the imperfections of mortality. At once his happy spirit ascends to worlds above, & there he beholds the glories of that Saviour, in whose merits alone he trusted for salvation. O thou blest Saviour! thou kind and benevolent Shepherd of the flock which thou hast redeemed by thy blood! with open heart I receive thee: suffer me never to depart out of thy fold; but lead me through green pastures, and beside the still waters. Let me behold the tokens of thy favour through life, and prepare me by thy grace to depart, whenever it shall be thy sovereign pleasure to call me home.

Be these my feelings, O ye votaries of pleasure, and I leave the world to you! Tell me not of the happiness of wealth and affluence—they are not worthy of an immortal mind, except to devote to the cause of benevolence and religion. Here indeed you have a noble field in which to act; and would to God that more could find it in their hearts to consecrate a portion of their wealth to the advancement of the Redeemer's kingdom. O that I had more to devote to Him; but if I do what I can, I trust I shall, through his merits, be accepted of my heavenly Father. Boston, July 30.

[The above communication inclosed a dollar bill, with the request that we would pay it over to such missionary, or other religious object, as we might deem expedient. Accordingly it has been handed to the agents in Boston for the Massachusetts Missionary Society. This Society has done much good, but its funds are now low.—Eds.]

## POLITICAL &amp; OCCASIONAL.

## LATEST FROM EUROPE.

By arrivals at New-York Paris papers have been received to the 15th, Liverpool to the 20th, and London to the 18th of July.

The British Parliament was prorogued the 6th July *sine die*; and it was confidently asserted that its dissolution would shortly take place.

The amount of duty paid to government for insurance on property, for the last year, is stated at £69,377. The duty being 3s. for every 1000. insured, it follows, that the total amount of property insured is, in round numbers, 439,585,000.

A new Irish Catholic Association has been formed, to promote their objects by all worthy and lawful means.

A subscription for the Greeks was made at the Paris Exchange on the 12th ult. More than 2,000,000 francs, nearly \$400,000, were collected in one day.

The French force in Spain is to be reduced to 10,000 in April next.

The Plague.—Late letters from Marseilles announce the arrival there of a vessel from Alexandria, with four of her crew dead of the plague; and that it raged in that city with great intensity.

The population of Cadiz, formerly 65,000, is at present reduced to 40,000. Many mercantile establishments are about to leave the place, and one third of the dwellings are empty.

## AFFAIRS OF GREECE.

It is now clear that Navarino has been taken by the Turks. It surrendered, by capitulation, on the 18th of May, after a defence of nearly two months, on the condition that the garrison, having surrendered its arms and ammunition, should be conveyed, with its private baggage, in Austrian and English ships, to Calamata. It is also established, that previously to this event, the Greek Admiral Mousis made a desperate and successful attack upon the Egyptian armament in the harbour of Modon, on the night of May 12th, and burned the Asia, a frigate of 44 guns, (we believe there is no larger ship with the Egyptian expedition) three brigs, and three corvettes, all vessels of war, from Oct. 9, to April 13, without taking steps to bring him to trial.

As to the Banda Oriental, it is impossible to say what will be the course of events. The Emperor is making great efforts to preserve Montevideo, the capital of that province, while the patriots without, are in some force under Gen. Bizarro. In a sortie which the garrison has made upon the besiegers, they have been repulsed with considerable loss.

The News from this quarter is brought down to June 21st. At that time, "every thing remained quiet at Buenos Ayres, but it was expected that war between that government and the Brazilians would take place shortly."

The Constituent Congress of Buenos Ayres (i. e. "the United Provinces of South America") have created a National Army, of nearly 8000 men. At the latest date, the line of Uruguay, [an army of observation] bordering on the Banda Oriental, was forming rapidly, and the government of the Province of Entre Rios, where the said line was forming, appeared to be heart and soul, devoted to the national cause.

A very recent arrival at this port from Montevideo, brings information that three vessels of war had sailed from that place for Buenos Ayres, to ascertain if that government intended to assist the Revolutionists, and in the event of receiving an answer in the affirmative, it was to be considered by the Emperor of Brazil, as tantamount to a declaration of war, and measures adopted accordingly.

## NAVAL TRIALS IN WASHINGTON.

Three of the interesting trials lately instituted before the Naval Court Martial in Washington have terminated, and the judgments of the Court have been approved by the President of the United States.

Com. Porter has been found guilty of both the charges made against him, and has been sentenced to be suspended for six months from the 17th inst. Lieut. Whittle has been found guilty of *sleeping on his post four times in one cruise*, and has been sentenced to be suspended from the service for two years, without pay or emoluments. Lieut. Hunter, late of the Franklin 74, charged with having concealed a foreigner on board that ship, has been acquitted. *Cent.*

"In deciding upon the first charge, [the Foxford affair] and the specification under it, the court feels itself called upon to ascribe the conduct of the accused, which is deemed censurable, to an anxious disposition on his part to maintain the honor, and advance the interests of the nation, and of the service."

A new Court Martial has since been organized for the trial of Com. Stuart, and proceeded to the investigation last Thursday week. The general charges alleged against him are four in number, under 39 specifications. "Most of these charges," says the Daily Advertiser, "are for carrying on a contraband trade with various ports in Peru, by means of the ship Franklin, or for aiding such trading operations carried on by other vessels. There are seven specifications under the charge of disobedience of orders, most of which are a repetition of certain specifications under the first charge. One other is for receiving on board the Franklin Royalist spies, officers, and other persons liable to punishment, particularly one Madrid, director of the mint. Another is, of carrying to the Royalists intelligence of a projected expedition of the Patriot government of Peru. There are three specifications under the charge of neglect: of duty, and one under the charge of oppression and cruelty. This last is for confining an unusual and unnecessary manner Lieut. Sands, from Oct. 9, to April 13, without taking steps to bring him to trial."

## FRENCH FLEET.

The French Fleet which has arrived at Norfolk, consists of the following:

*L'Eylau*, 80 guns, Rear Admiral, Jurien Lagratiere, Capt. Clemendorf.

*Le Jean Bart*, 74, Capt. (of the fleet) Grivel, Lt. Bro.

*Le Magicien*, 44, Capt. Le Blond-Piassan.

*La Nymph*, 44, Capt. Cavalier.

*La Mede*, 44, Capt. De Melay.

*La Venus*, 60, Capt. Meunier de Fresne.

*La Corinde*, 60, Capt. Pelepet.

*La Themis*, 44, Capt. Russel.

*La Salamandre*, (corvette) Capt. Coste.

*Brig Le Curieux*, Lieut. Com. Golias.

*Brig L'Antelope*, Lieut. Mauduit Duplessis.

This is the same fleet that was recently at Port au Prince.

Shortly after these events in the south-west of the Morea, it is said that the other Turkish fleet—that of the Captain Pacha, which was approaching the western coast, or the islands of Hydrus and Spezzia—was attacked and defeated, with the loss of a great part of its force, between Andros and Syra, by the Greek fleet under Admiral Sancouris; but the extent of the loss is not well established.

As to the Continent, it does not appear that Red-sold Pacha, who has threatened Anatolia and Missoi-rough, has made any impression, or indeed any regular siege of these places; and from their position, from the absence of any naval force which can blockade them, and from the irregular composition of the army of Red-sold Pacha, there seems no reason to apprehend any serious or well sustained attack.

The only thing peculiar, or in any degree discouraging in their present campaign, seems to be the footing obtained by the Egyptians in the Morea, and the reduction of one of the strong places of which the Greeks had got possession. The Turks having always retained possession of Corone and Mozon, from which Navarino is at only 10 or 15 miles distance, and these three places being clustered together in the south-western point of the Morea, (the ancient Messenia) the recent achievement of the Egyptian armament does not in itself add much to the extent of the Ottoman power, and is only formidable if it be an indication of a greater power to conduct systematic operations than the Turks have previously shown.

Gold has been discovered in Amherst county, Virginia, in sufficient quantities to induce several gentlemen to engage in digging for the precious ore.

The old subject of contention in New Orleans, whether the French or the American citizens shall have the pre-eminence in matters of government, is again revived. In its present form, however, it relates more particularly to the military organization.

A Philadelphia paper says, Mr. MAGEE, the tall Irishman lately arrived there from Ireland, is only seven feet four inches in height.

Storm.—On Tuesday, July 9, Greenfield, Mass. and its vicinity was visited with a very severe storm of rain, accompanied with lightning, and thunder, hail and wind. The storm appears to have been most violent in Conway and its neighbourhood.—The wind blew with such fury as to prostrate trees, fences, and some buildings.

A letter received in Salem from Capt. Orne, of the ship Sally, states that on the 25th June, when running at the rate of 7 1/2 knots, lat 49°, lon. 15 1/2 W. he was suddenly encountered by the brig Malta of London. The shock was terrible. The Malta soon went down, with her Captain and his wife, the wife of a passenger, and three seamen. Only these five persons were saved, with their Captain and his wife, the wife of a passenger, and three seamen. The Sally was also much injured.

A living Alligator about three feet long was taken on Tuesday in our river near Peck's wharf. He was discovered lying on the bottom and caught in a net. How this stranger came here is not accounted for, as it does not appear that he escaped from any vessel in the river.

The valuable Stone Factory, belonging to Messrs. BROWN & IVES, of Providence, containing 400 spindles, was destroyed by fire on Thursday afternoon last week. \$5000 insured on the property in Providence.

## Robberies.—The wagons of the Rev. Mr. FREY, who

is now on a tour of collection, for the American Society for meliorating the condition of the Jews, was robbed while standing before the door of a clergyman in Lempster, N. H. on the night of the 7th inst. of a leather trunk, containing his wardrobe, several maps, books, &c. and a letter containing ten dollars, a legacy of the late Mrs. Campbell, of Walpole, to the American Bible Society.—The Postmaster at Lempster, and two other gentlemen, offer a reward of ten dollars for the recovery of the property and detection of the thief.

Am. Traveller.

Canonization in the Nineteenth Century.—The Roman Calendar has recently been augmented by the addition of a new saint, a father of the Society of Jesus; having been canonized by Pope Leo XII, for raising to life six larks, which a Roman prince was about to eat, contrary to the laws of the church.

A daughter of Capt. Jacob Jones of the Navy, has immured herself in a nunery, and went through the ceremony of taking the veil, at the Convent in Georgetown, D. C. on the 15th inst.

A Hink to Toll-gatherers.—A traveller has lately prosecuted a toll-gatherer near Philadelphia for *extortion*, in taking a 3 1/2 cents toll in two instances, when the law allowed but three cents. The consequence was, that the toll-gatherer was fined \$20 in each case; but appealing, escaped by paying half that sum.

Northampton School.—Four scholars from this school, who are the Chelmsford Courier, with one of their instructors, arrived at this place on Sabbath evening, and took lodgings at the Merrimack Hotel.—Query—How far had they travelled on that day? Or, was it only a pleasure-journey?

The barn of Mrs. Given, about 15 miles from Zanesville, Ohio, on the Wheeling road, was struck by lightning on the first inst., and her two eldest sons, John and William Given, promising and amiable young men in the prime of life, who were threshing in the barn, were instantly killed.—Two daughters of Mr. Moggin, of Canada, were killed in the same way, while the mother was standing between them, without receiving any injury.

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## POETRY.

For the Recorder &amp; Telegraph.

## JUDAH'S LYRE.

By Babel's cold and cheerless flood  
Were heard the strains of Judah's lyre,  
Now rising to the throne of God,—  
Now faintly sighing through the air;  
Just like the lamp's unsteady light,  
Which oft we've seen when near expiring,  
Bursting, one moment, on the sight,  
Then slow and lustreless retiring.  
It was the thought of other days,  
Which tuned its strings so shrill and high  
That thousands, raptured by its lays,  
Forgot that evening robed the sky.  
Fond memory dwelt on scenes of bliss,  
And hopes that were to them endearing,  
And oft there came, and numberless,  
A thousand thoughts the bosom cheering.  
Bright scenes, which long before had past,  
Came floating on to fill the mind  
With fancied joys that could not last,  
But which would leave a sting behind.  
Their splendid temple rose to view,  
With spires above the clouds ascending;—  
Mount Zion lit her fires anew,  
And incense was with azure blending.  
But ah! the sorrows of despair  
Soon changed the animating lay;  
And tears flowed fast, as in the air  
The trembling music died away.—  
They sang of joys that now are o'er—  
Of days and hours of peace departed—  
Of homes which they must see no more—  
Of sufferings from the cruel-hearted,  
And when the soft and plaintive strain  
Floated along Rakama's wave,  
The zephyr's breath was hushed again,  
And all was silent as the grave.  
So fervent was the lifted sigh—  
So humble and so pure the feeling,  
That herald angels, passing by,  
Drew silent near—their forms concealing.  
Sudden, a holy bard awoke—  
Rapt into future years—began,  
While o'er the lyre his fingers flew,  
And through the choir his fervour ran.  
"Israel," he sang, "thy night is o'er;  
The visions of my mind are cheering;  
"Thy sons shall sigh in chains no more,  
"I see the flush of morn appearing.  
"Wake Judah! from the dreams of night,  
"Behold a glorious sun arise!  
"I see—I feel its cheering light,  
"Bursting upon my ravished eyes!"  
He ceased—a thousand harps were strung  
To sound the freedom of their nation;  
To heaven the sacred psans rung,  
For heaven had purchased their salvation.  
Sweet lyre of Judah! breathe again  
Thy plaintive sigh o'er Zion's fall,  
And let thy soft and flowing strain  
The scenes of other times recall.  
Then wake the triumphs of thy lay,  
And cheer the pensive ness of even!  
The blushes of a brighter day  
Are kindling in the Orient Heaven!

G. M. BARD.

## REVIEW.

For the Recorder &amp; Telegraph.

PROF. EVERETT'S ORATION AT PLYMOUTH.  
[Concluded from our last.]

The following statement, with the expurgation of its Paganism, is doubtless correct:—

"Their banishment to Holland was fortunate; the decline of their little company in a strange land was fortunate; the difficulties which they experienced in getting the royal consent to banish themselves to this wilderness, were fortunate; all the tears and heart-breakings of that ever memorable parting at Delftshaven, had the happiest influences on the rising destinies of New England. All this purified the ranks of the settlers. Those rough touches of fortune brushed off the light, uncertain, selfish spirits." p. 51.

This is not the only place, in which the words fortune and fortunate might have been supplied by others less offensive to a Christian ear. Reserving for our general remarks some strictures on this and a few other features of the oration, we hasten to finish our extracts with a graphic sketch of the adventurous voyage of the Pilgrims, and with a bold and beautiful apostrophe to their departed spirits; both, exhibiting an imagination of the first order; the latter, constituting the high wrought and entrancing close of the truly splendid production:—

"Me thinks I see it now, that one solitary, adventurous vessel, the May-flower of a forlorn hope, freighted with the prospects of a future state, and bound across the unknown sea. I behold it pursuing, with a thousand misgivings, the uncertain, the tedious voyage. Sues rise to set, and weeks and months pass, and winter surprises them on the deep, but brings them not the sight of the wished for shore. I see them now scarcely supplied with provisions, crowded almost to suffocation in their ill stored prison, delayed by claims, pursuing a circuitous route;—and now driven in fury before the raging tempest, on the high and giddy waves. The awful voice of the storm howls through the rigging. The labouring masts seem straining from their base;—the dismal sound of the pumps is heard;—the ship leaps as it were madly, from billow to billow;—the ocean breaks, and settles with engulfing floods over the floating deck, and beats with deadening, shivering weight, against the staggered vessel.—I see them escaped from these perils, pursuing their all but desperate undertaking, and landed at last after a five months passage, on the ice-clad rocks of Plymouth,—weak and weary from the voyage,—poorly armed, scantily provisioned, depending on the charity of their ship-master for a draught of beer on board, drinking nothing but water on shore,—without shelter,—without means—surrounded by hostile tribes." pp. 53, 54.

The concluding paragraph is in close connexion with an extended political view of the rising glory of our country:—

"I do not fear that we shall be accused of extravagance in the enthusiasm we feel at a train of events of such astonishing magnitude, novelty, and consequence, connected by associations so intimate, with the day we now hail; with the events we now celebrate, with the pilgrim fathers of New England. Victims of persecution! how wide an empire acknowledges the sway of your principles! Apostles of liberty! what millions attest the authenticity of your mission! Meek champions of truth, no stain of private interest or of innocent blood is on the spotless garments of your renown! The great continents of America have become, at length, the theatre of your achievements; the Atlantic and the Pacific, the highways of communication, on which your principles, your institutions, your example are borne. From the oldest abodes of civilization, the venerable plains of Greece, to the scarcely explored range of the Cordilleras, the impulse you gave at length is felt. While other regions reverence you as the

leaders of this great march of humanity, we are met, on this joyful day, to offer to your memories our tribute of filial affection. The sons and daughters of the Pilgrims, we have assembled on the spot, where you, our suffering fathers, set foot on this happy shore. Happy indeed, it has been for us. O that you could have enjoyed those blessings, which you prepared for your children. Could our comfortable homes have shielded you from the wintry air; could our abundant harvests have supplied you in time of famine; could the broad shield of our beloved country have sheltered you from the visitations of arbitrary power! We come in our prosperity to remember your trials; and here on the spot, where New-England began to be, we come to learn of our pilgrim fathers a deep and lasting lesson of virtue, enterprise, patience, zeal, & faith!" pp. 59, 61.

Such, in its outline, is the production before us. Throughout, it discovers mind of high culture, masculine, well balanced, familiar with classic lore, enriched with the treasures of science and history, and sufficiently adorned with the choicer images of fancy. Mr. Everett's pen, for strength and sublimity, would seem to have dropped from an eagle's wing; yet for elegance and beauty, it might equally claim alliance with the delicate softness and the rich and varied hues of the bird of paradise. To the advantages already noticed, if we add those of person and elocution, no doubt can remain, that he acquitted himself at Plymouth in a manner worthy of the place he has held for some half a score of years, as the darling of the oldest and best endowed, not to say the most liberal, literary institution in our country.

But while to the highly gifted orator we pay most cheerfully this full amount of praise, we regret, that it becomes our painful duty to apply the undignified and unsparing hand of censure.

In the first place, we confess our disappointment, at the almost unvaried political cast of his pages.

If, in the outset, he had omitted the statement

which we have noticed, that as the twenty-second of December belonged to the Pilgrims,

so it was his intention to contribute his mite

towards its worthy celebration, "by repeating

the plain tale of their sufferings, by dwelling

on the circumstances, under which their memo-

able enterprise was executed, and by cherishing

and uttering that spirit which led them across

the ocean;" our own dull sense of propriety

might have left us less disposed to censure the course he has actually taken. With our author we are ready to admit that while "religious reformation was the original principle which enkindled the zeal of our pilgrim fathers," civil and political, no less than religious liberty, have been among the happy results of their successful struggle; and that to their all but desperate enterprise may fairly be attributed, as well the late movements in large sections of the American continent in favour of liberty, as our own national independence and equal laws. We even feel a thrill of delight at the statement of Mr. Hume, a man certainly whom no one will accuse of partiality to the Puritans, that, to the principles which they maintained, is to be ascribed the spirit of liberty in the English Constitution. But these political and civil benefits, which, in the course of divine Providence, have resulted from the stand early taken by our fathers, were not among the leading objects of their pursuit, and consequently, in our humble judgment, were not entitled to the prominence which they here occupy.

A much heavier charge is grounded on the fact, that he discovers no sympathies with that most appropriate and touching feature of the pilgrims, deep and warm piety. Not only their doctrinal sentiments, but their prayers, their fastings, their firm reliance in trouble on the arm of Jehovah, their devout and grateful acknowledgement of his mercies, are past in chilling silence. For this capital defect we can find no apology in the known diversity between the religious faith and practice of our fathers and their professed eulogist. This diversity rather should have taught the latter to avoid a dilemma, from which no adroitness could fairly extricate him. Obviously, the accomplished encomiast of the Pilgrims of New England, must be, not only a lover of high military, civil and religious, but a man of high eminency in religious attainment,—a man who visits Zion and Calvary quite as often as he climbs the sides of Helicon and Parnassus. For the highest praises of these worthies must sound, not from Apollo's lute but from the harp of the son of Jesse.

If, in this cardinal point, this choicest trait in their character, the orator has failed to do justice to our fathers; we have to add, with still deeper concern, that we fear he has also failed, to an equal extent, in relation to our father's God. To the use of the words "fortune" and "fortunate," in application to events, which the pilgrims themselves recorded with a most explicit acknowledgement of their deep sense of Divine Providence, we have already adverted. We must now add the fact, that his else admirable sketch of the perilous, yet successful voyage and early settlement of the pilgrims, amidst interpositions of Providence in their own view little short of miraculous, might have come from the pen of an atheist. Yes, shocking as it must be to those who have perused the pious records of the church in Plymouth, or traced with streaming eyes, the little less pious features of the civil history of the early times of New-England, it is a melancholy fact, that in the year 1824,—and on the very ground too where the pilgrims kneeled, & wept, and offered thanksgivings, in view of the marked kindnesses and interpositions of their God,—the story of their dangers and their successes has been told, with not even a remote allusion to an overruling Providence. On some of his previous pages, the orator has made acknowledgement of a general Providence; but in stating now the particulars of the eventful history of our fathers he says, "their own care, their own labours, their own counsels, their own blood, contrived all, achieved all, bore all, sealed all." Did he imagine, that a recognition of the divine hand, in this connexion, would mar the symmetry & the beauty of his exquisite picture? Did he fear, that such recognition would lessen the weight of those circumstances, to which he seemed willing to have ascribed the whole honour of the marvellous and splendid results of the enterprise? Or did he strangely forget, that, of all the events in the annals of our race, those which he was called to celebrate, were, by the common consent of New-England's sons, been placed second, in regard to a special Providence, only to acknowledged miracles.

Such marriages as those condemned by the Agents of the school, will be the most efficacious means of exalting the Indian character, and of preserving them

from the destructive evils they have hitherto experienced from their connexion with us; and of preserving a friendly relation between them and the government of the United States. One of our eminent statesmen, a candidate for the Presidency at the late election, several years since recommended intermarriages with the Indian tribes, as the best means of preserving peace, and rescuing them from utter ruin.

V. Such marriages will furnish additional motives to evangelize the heathen. The friends of those females who shall thus be connected, will feel the strongest desire to see the Indian tribes civilized, and the patriotic feelings of the community will be more effectively enlisted in this laudable enterprise.

If these remarks are well founded, then these connexions, which have given the Agents of the School at Cornwall so much alarm, are calculated most powerfully to aid the great and noble object which the American Board of Missions are pursuing with such commendable zeal.

Mr. Editor, From the Western Recorder.

In your paper of the 19th instant, I notice an article, taken from the Middletown Sentinel, in which it is stated, that another marriage is contemplated between a Cherokee, at the school in Cornwall, and a young lady of that village; and that the Agents of the school have published a report, the object of which is, to declare their "unqualified disapprobation of such connexions;" and that additional restrictions have been adopted to protect the interest of the School, and of the community as connected with it. I have not seen the report of these Agents, and know not the reasons assigned for a judgment so severe. They ought to have the best reasons to justify the publication of such a report. These Agents could not fail of perceiving, that such a report must produce the most painful sensations in the minds of these betrothed youths and their friends; and that it would be regarded by the Cherokee nation, as an indirect reproach for the colour of their skin, and their national inferiority to the whites.

This is a subject in which the whole religious community have unquestionably a common interest; and therefore the feelings of private individuals ought not to prevent public discussion. If marriages between heathen youth, educated among ourselves, by Christian ministrations, and the children of our citizens, will prove prejudicial to the great object which the American Board of Commissioners for Foreign Missions are pursuing, then undoubtedly the Agents of this School, and the friends of missions generally, ought by all lawful means to discontinue such marriages. But if not, then the Christian public have in truth no more interest in such marriages, than they have in any other among our own citizens.

As a mere question of taste, the public have nothing to do with it; and the Agents of this School would be as reprehensible for any official interference, as they would be in meddling with the private courtship of any other individuals in the community. If the particular friends of our young ladies are averse to their connexion with persons of a darker hue than themselves, let them advise, entreat, and even threaten, if they please; but let those who are selected as public Agents, to dispose of our own charities bestowed for evangelizing the heathen world, have nothing to do with such matters.

I have no much confidence in the wisdom and the

piety of these Agents, to believe that they have design-

ally been influenced by any other than great national

and religious considerations, in the publication of this report; and it is upon this presumption, that the following remarks are offered, through your paper, to the public.

This School at Cornwall is established by the American Board of Commissioners for Foreign Missions, for the education of heathen youth from any part of the world. The ultimate object of this school, and of all the operations of this Board, is, to bestow upon the benighted portion of the human family the invaluable blessings of civilization and religion. This is an object truly benevolent and sublime, and worthy to command the noblest powers of men and angels. The friends of the heathen relying upon the divine promises, believe that this grand object will be ultimately attained; and that all the nations of the earth, will ere long be united in the bonds of Christian love. We will suppose, then, that all the various tribes of Indians in North and South America, are, by Christian enter-

prise, raised from their present degraded state, to a level with ourselves in all respects, except the colour of their skin. What will be the inevitable conse-

quence? Can they be kept a separate, distinct people? This continent is their home. It is the land of their fathers. We are foreign intruders. They cannot, like the sons of Africa, be transplanted to another continent. Here they must live. Here they must have a government, and all the institutions of a civilized and Christian nation; and they cannot be kept a separate people. They will, by intermarriages, become amalgamated with the white inhabitants of this continent. This, beyond all question, is the design of Providence, if they are ever civilized. We might as well attempt to prevent the rivulets that spring from our thousand hills and vales from commingling their waters and flowing together in majestic streams to the ocean, as to prevent the thousand tribes, scattered over our continent, from mingling with the other inhabitants, & becoming one people. There is then nothing morally wrong in such intermarriages, nor is there any such material difference arising from bodily or mental qualities, as to preserve that separation which now generally prevails. This separation is owing, not to physical, but moral causes; and when these are removed by Christian effort, the consequent separation must cease.

Taking it then as an assumed fact, that the various tribes of Indians are to be converted to Christianity, and to become united with the white inhabitants of

this continent, the only question is, will intermarriages such as those which meet the "unqualified disapprobation" of the Agents of the Cornwall school, tend

to defeat the great object of the American Board, or to retard the approach of that happy day for which the

friends of humanity and religion are fervently praying, and casting liberally their silver and gold into the treasury of the Lord?

There are many considerations which lead to a different judgment from that of the Agents of the Cornwall school.

I. Such marriages will tend to prevent these educated heathen youth from reverting back to paganism. This is an evil which has here before been experienced, and still operates as a discouragement to exertion. But the society of enlightened and virtuous females will be one of the most effectual means of keeping these educated heathen attached to the religion and manners and habits of a Christian people.

II. The families which spring from such connexions, will produce a happy moral influence upon surrounding pagan families. Their superiority will be seen, and will lead to imitation; and such marriages will thus go far to attach the natives to every thing which is calculated to exalt their character & improve their condition.

III. Such marriages will unite the Indian tribes to the United States in bonds of permanent friendship, and thus facilitate all the operations of the benevolent in their behalf.

IV. The political influence of such marriages will be advantageous to the United States and to the Indian tribes. They will operate as a powerful means of preventing those expensive and bloody wars which have hitherto prevailed; and in case of a foreign war, these tribes will be our allies. Such marriages would remove in a great degree those prejudices which Indians cherish of us. They have their prejudices as well as we. And they are more excusable. They have been cheated and demoralized by our people. They have experienced more evil than benefit from their connexions with us. Their wives and daughters have been debased by our travellers, our fishermen, and our hunters. Sexual intercourse has been mostly illicit, and marriages from motives of gain. Let the Agents of the Cornwall School and all the friends of Missions raise their voices in accents loud as seven thunders against these connexions, till every tribe on the continent shall hear and be convinced, that they meet our "unqualified disapprobation," and that no means will be neglected to protect them against an alliance with us so disgraceful and ruinous.

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